Copper coins and silk were used as currency and negotiable certificates were tried out. Nowhere in Tang times, however, do we have any such thoroughgoing radical social and economic experiments as under Wang Mang, or as were to be made under the Sung. Perhaps because of the preoccupation of so many of the best minds with other-worldly Buddhism, the T'ang saw no comparable revolutionary innovations either in governmental or in economic organization.

INFLUENCE OF CHINA ON SURROUNDING COUNTRIES

One last outstanding feature of the T'ang must be noted—the influence of China upon her neighbors. So extensive, so prosperous, and so brilliant an Empire could not fail to have a profound effect upon surrounding peoples. Even when they beat back the arms of the T'ang, they could not, or at least did not, resist her culture. Already under the Sui, Buddhism and with it Chinese civilization—which had been trickling in for centuries—were pouring into Japan and were working the revolution which so completely transformed the life of that vigorous people. Japanese came in numbers to China. Some of them were students and lived in the Middle Kingdom for many years before returning home. Others were official envoys. Chinese embassies were also sent to Japan, and intercourse between the governments of the two countries was maintained. The Japanese copied the plan of Ch'angan in their own capitals, first in Nara and then in Heian, and in art, literature, religion, and administrative organization, sought to imitate their great neighbor. The result was a sinicized Japan—although the islanders proved to be skillful adapters and not blind copyists. Korea, too, took over much of the

culture of China, as, indeed, she had long been doing, even in those sections which had been politically independent. Much of what is now French Indo-China was within the circle of T'ang cultural influence. Tibet seems to have derived some of its Buddhism from China. In what is now the New Dominion the influence of Chinese art was felt, and Chinese Buddhism appears to have had some converts. It seems also to have been during the T'ang that the use of paper, in its origin a Chinese invention, spread to Samarkand —through Chinese captured by the Arabs after the defeat of Kao Hsien-chih in **751** and the consequent collapse of Chinese power